

## Chapter 1 : MSc in Political Theory Research | University of Oxford

*Oxford Political Theory presents the best new work in contemporary political theory. It is intended to be broad in scope, including original contributions to political philosophy, and also work in applied political theory.*

DPhil in Politics Changes to the course The University will seek to deliver this course in accordance with the description set out in this course page. However, there may be situations in which it is desirable or necessary for the University to make changes in course provision, either before or after registration. For further information, please see our page on changes to courses.

**Academic ability Proven and potential academic excellence** Applicants are normally expected to be predicted or have achieved a first-class or strong upper second-class undergraduate degree with honours or equivalent international qualifications, as a minimum, in political science or international relations, or in a closely related discipline such as economics, history, philosophy, sociology or law. Nonetheless, each application will be assessed upon its own merits, and so candidates with a degree in an unrelated discipline should demonstrate the relevance of their academic background to their proposed subject or topic of study. Entrance is very competitive and most successful applicants have a first-class degree or its equivalent. Other appropriate indicators will include: Supporting documents You will be required to supply supporting documents with your application, including references and an official transcript. Performance at interviews Interviews are not normally held as part of the admissions process. Other qualifications, evidence of excellence and relevant experience Research or working experience that is relevant to your proposed study may provide further evidence of your academic potential.

**English language requirement** Applicants whose first language is not English are usually required to provide evidence of proficiency in English at the higher level required by the University.

**Availability of supervision, teaching, facilities and places** The following factors will govern whether candidates can be offered places: The provision of supervision, where required, is subject to the following points: Where possible your academic supervisor will not change for the duration of your course. However, it may be necessary to assign a new academic supervisor during the course of study or before registration for reasons which might include sabbatical leave, maternity leave or change in employment. Disability, health conditions and specific learning difficulties Students are selected for admission without regard to gender, marital or civil partnership status, disability, race, nationality, ethnic origin, religion or belief, sexual orientation, age or social background. Decisions on admission are based solely on the individual academic merits of each candidate and the application of the entry requirements appropriate to the course. Further information on how these matters are supported during the admissions process is available in our guidance for applicants with disabilities.

**Assessors** All recommendations to admit a student involve the judgment of at least two members of academic staff with relevant experience and expertise, and additionally must be approved by the Director of Graduate Studies or Admissions Committee or equivalent departmental persons or bodies. Admissions panels or committees will always include at least one member of academic staff who has undertaken appropriate training.

**Other information** Whether you have yet secured funding is not taken into consideration in the decision to make an initial offer of a place, but please note that the initial offer of a place will not be confirmed until you have completed a Financial Declaration.

**Resources** The DPIR provides a stimulating research environment in which you can pursue your interests beyond the formal demands of the syllabus. Many of the academic staff who teach and supervise on the programme also organise extracurricular research seminars for graduate students, such as the Comparative Political Economy seminar, the Constitutional Studies Programme and the Politics Research Colloquium which takes place throughout term. The DPIR also hosts a wide range of research centres and programmes which actively seek to develop collaborative research activity via conferences, workshops and other academic events, and which include graduate students in their activities. Research centres provide opportunities for you to present your own work in research seminar series and at conferences in the department and beyond. The DPIR contains around 40 hot desks that any graduate student may use on a casual basis. All students are given access to the DPIR and to the open-plan workspace during working hours and regular users may submit an application for twenty-four hour access, subject to attendance

at a health and safety induction. It houses an extensive collection of literature in all aspects of the Social Sciences and comprises more than , books and approximately 1, journal and series subscriptions. It also contains an extensive collection of manuscripts and original source materials. Books cannot be borrowed from the Bodleian and must instead be consulted within one of its reading rooms. Funding There are over 1, full graduate scholarships available across the University, and these cover your course fees and provide a grant for living costs. If you apply by the relevant January deadline and fulfil the eligibility criteria you will be automatically considered. Over two thirds of Oxford scholarships require nothing more than the standard course application.

**Chapter 2 : Epistemology essay justificatory liberalism oxford political political theory theory**

*Oxford Handbooks of Political Science are the essential guide to the state of political science today. With engaging contributions from 51 major international scholars, the Oxford Handbook of Political Theory provides the key point of reference for anyone working in political theory and beyond.*

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**Chapter 3 : Oxford Political Theory - Oxford University Press**

*Disadvantage (Oxford Political Theory) - Kindle edition by Jonathan Wolff, Avner de-Shalit. Download it once and read it on your Kindle device, PC, phones or tablets. Use features like bookmarks, note taking and highlighting while reading Disadvantage (Oxford Political Theory).*

It is intended to be broad in scope, including original contributions to political philosophy, and also work in applied political theory. The series contains works of outstanding quality with no restriction as to approach or subject matter. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, without the prior permission in writing of Oxford University Press, or as expressly permitted by law, or under terms agreed with the appropriate reprographics rights organization. Yet the question most often put to us, at least by philosophers, is how it has been possible to write a book collaboratively. What it is about philosophers which makes this, for them, such a salient question we do not dare to delve into here, but it is worth noting that political and social scientists have not thought collaboration at all remarkable. We can, however, report that working together on this project has been a huge stimulus and pleasure. In intellectual terms the advantages are obvious. It is natural that in a long project any author will have moments of doubt and gloom, but in this case we found that at any time at least one of us remained enthusiastic, and so we have never lost momentum. What we would have done if disillusionment struck both at the same time remains, fortunately, untested. Perhaps collaboration works best when the authors live more than miles apart. Whatever the explanation, it has worked extremely well for us. To use a phrase rarely seen in academic circles, it has been great fun. Some readers may be curious to know which author is responsible for each different part of this book. As a matter of fact, there are arguments and passages that both of us think were written by the other. So we started writing the book. Most chapters, or arguments, of this book have been presented to departmental seminars, colloquia, and conferences. In particular we would like to thank our students, colleagues, and friends who made many fruitful comments, both verbally and in writing: There must be many others too, and we apologise for omitting their names. Interviews Conducted for this Research Notes Index This page intentionally left blank Introduction 1. With no education or any knowledge of farming, they found themselves competing for menial jobs. Leah listened, changed her name, and met a handsome young man the next day. Thinking this a sign from heaven, she immediately accepted when the man offered to marry her. She even became pregnant and gave birth to a baby girl when she was twenty. After several weeks, when he failed to return, Leah asked for a divorce, which was granted. Now Leah "Lucky" was a single parent, twice divorced at the age of twenty-one. He obtained work as a security guard at the entrance to a supermarket. This was a highly dangerous job, since this was the time of the Intifada Palestinian uprising and involved a serious risk of death. Consequently, only people who were desperate for money applied for these positions. There was, he said, a respectable person in town, who was ready to marry her, and rumour was that he was rich and could support her. She asked him if she should marry the respectable candidate. Nobody had checked whether he was, in fact, rich, or even whether he was working. Only then it was revealed that he had been unemployed and had no savings. He was not a crook "in fact he genuinely did not understand what the fuss was about. All very well, but Leah-Lucky was now married to this person, whom she regarded as good-for-nothing. What do we feel when we read about cases like this? Many people will feel angry or frustrated. She is humiliated by the community, by the men who have power over her, and by her indigence. She had no proper education. She cannot be autonomous. But still, she has never had genuine opportunities to achieve what she had good reason to want to be or have. There are many people like Leah, although, thankfully, not in her precise circumstances. What they have in common is that they are disadvantaged in a number of ways; that consequently they are highly vulnerable; and, quite often, attempts made to improve things do not help or even make things worse. Part of the aim of this book is to produce an account of disadvantage which is rich enough to capture the ways in which the lives of Leah and others have gone wrong, and to consider the sorts of steps that societies can take so that their situations can be Introduction 3 improved, and that others can avoid their fate. This is part of a broader set of aims: A Consensual Starting Point: Priority

to the Least Advantaged Our aim in this book is to provide practical guidance to policy makers by providing a version of egalitarian theory which can be applied to actual social policy. Hence no social policy founded on such a basis will carry wide conviction. In reply, we observe that while philosophical disagreement certainly has its place, for the purpose of social theory it is necessary to see how a broader consensus within egalitarianism can be generated. If theorists fail to meet this challenge they risk leaving social policy in a theoretical vacuum, or perhaps in chaos where any theory is treated as if it is as good as any other. Hence there is every reason to investigate whether a broad consensus is possible. And, indeed, it seems to us that some, although not all, of the major philosophical disputes among those in the egalitarian tradition, very broadly construed, will leave little trace on policy dilemmas. Of course there is convergence on this only insofar as it is kept vague and uninterpreted, and there is room for serious disagreement on how strong the priority to the worst off should be. Nevertheless, this general convergence is enough to get us started. While we will argue for our own interpretation of priority to the worst off in Chapter 9, many of the policy recommendations which follow from this interpretation are also compatible with alternative interpretations of the strength of priority. It is, currently, very common to think of disadvantage in terms of poverty, and poverty in terms of low income. Obviously there are very good reasons for this, in that income allows one access to a great deal of what matters in life, and is also relatively easy to measure. In addition she has been subjected to the power of her father and community, shabbily treated by a succession of men, and denied a proper education. She is currently very depressed, and lacks employable skills and opportunities. Hence her disadvantage is multifaceted, and for reasons such as this we will argue later that disadvantage is plural in nature. Clearly providing Leah with more money, and boosting her purchasing power, would have a number of positive effects. In the short term it would make her life more comfortable, in that she could purchase better food, clothes, and leisure opportunities for herself and her child. Looking further ahead, she could enroll in college and gain skills and self-respect, and thereby also develop, and try to realize, her potential. Hence money is an extremely valuable means to other things that make life go well. Yet it is limited too. Perhaps her father will not permit her to go to college. To do so perhaps she would have to leave home, and thereby abandon her social network, which could be a traumatic experience. Even if she does gain skills she may face racial or sexual discrimination in the workplace. Introduction 5 In short, redistribution of money cannot in itself end oppressive social structures. The question of whether egalitarianism should focus on matters of distribution alone, or whether issues of social structure should instead be its focus, has, for reasons like this, become an important matter of recent debate. Our view is that this is a misplaced dispute, and suitably understood, issues of both distribution and social structure can be accommodated into a single view. Explaining this debate, and our resolution of it, will be helpful as a way of outlining the general pluralistic theory of disadvantage which we will argue for in the following chapters of the book. By contrast a relational, or social, view of equality takes the task of an egalitarian society to be not so much to distribute goods the right way but to create the right types of classless relationships between people; avoiding oppression, exploitation, domination, servility, snobbery, and other hierarchical evils. Instead some strands of egalitarians have concentrated essentially on the way governments treat their citizens, rather than the way in which those citizens treat each other. Yet it is important not to make the opposite mistake of ignoring the economic realm. But we should surely agree that we are unlikely to achieve relational equality if we do not also try to address material inequality. Thus it seems necessary to consider what is right in both distributional and social theories of equality. Rather than seeing material equality and 6 Introduction relational equality as separate goals, we try to draw them together into a single model. The important point for us is that social equality is not "or at least not only" some mysterious good in itself. Unless it can be shown that social equality "such as relations of community and solidarity between people" is good for the people who live in that society, it is very hard to see its point. Hence we need to identify the goods which, once realised by equal relations, contribute to individual well-being. Not all goods are material goods. Quite possibly the most important ones are not. This will include anything from the changing of tax bands, to the closure of a bus route, to the active discouragement of bullying in the workplace. The concern to unite distributive and social equality permeates the whole of this book. Consider, for example, having good friends. So in an indirect way, access to having friends is

distributed and therefore is part of what constitutes the distribution of some good. But obviously, friends and friendship and how friendship is conceived and perceived determine also relations within society and are therefore part of what may help to build and constitute social equality. We therefore analyse their situation within the context of a community of people who may or may not care about each other. Indeed, when focusing on the disadvantaged we immediately have in mind those who fall within groups which can plausibly be thought of as among the least advantaged, or less euphemistically those who are the most disadvantaged: It seems fair to claim that there are a number of groups who suffer very serious neglect in the contemporary shrinking welfare state. Although it is rare for such groups to be utterly abandoned by the state; it is nevertheless not uncommon for states to offer only limited assistance to the very worst off. The cost of taking care of these people and bringing them above a certain threshold is said to be enormous, while the chances of getting satisfying results are slim. On the other hand, investing the same money in other disadvantaged groups who face less severe problems – say, those who have only recently lost their jobs, or the homeless who are not rough sleepers – is likely to yield better and quicker results and does not involve such huge sums of money, so governments, local authorities, and even charities can think that their funds are best deployed in this way. But is this a question merely of distribution, of who gets what? It seems to us that it is a larger and more profound issue. Redistributive policies which do not adequately reach the very worst off are likely to have destructive effects on social attitudes. Where there is a policy to offer only limited support to the least advantaged, we see around us a growing number of drug addicts, rough sleepers, teenage pregnancies, and so on. Perhaps when this phenomenon started people were genuinely very moved. But it seems fair to say that Western societies are becoming apathetic.

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Linear[ edit ] A linear disadvantage does not have uniqueness. A commonly accepted theory holds that a sufficiently philosophical linear disadvantage with an alternative becomes a kritik. Non-kritikal linear disadvantages frequently face attacks from the Affirmative on debate theory; the theory that linear disadvantages are abusive i. Brink[ edit ] A brink disadvantage is a special type of linear disadvantage which claims that the affirmative will aggravate the problem in the status quo to the extent that it passes a brink, at which time the impact happens all at once. Rather than linking to the specific plan action, it links to the fact that a plan passes at all. Politics disadvantages typically will say that a plan will pass through Congress, thus causing a shift in the "political capital" of either the President, or a political party, which will affect the ability of the affected group to pass other bills. An example of a politics disadvantage would be: Immigration Reform will pass in the status quo. Thus, Obama has no political capital to pass his Immigration Reform. For example, in a presidential election, it might argue that a certain Presidential candidate or his or her opponent is currently weak or strong , but the affirmative plan will cause him or her to gain or lose popularity, and that either his or her election is undesirable or the election of his or her opponent is undesirable. A midterms version could focus on particular races or the general balance of the Congress; an example of a single-race midterms disadvantage would be that the reelection of Senator Daniel Akaka is critical to free speech , and plan prevents Akaka from winning; a "balance of Congress" disadvantage might hold that the plan is a credit to the Republicans , who would increase their grip on Congress and allow extensive drilling in the Arctic National Wildlife Refuge. Controversy[ edit ] on the disadvantage. Supporters, however, say the politics disadvantages are "real world" and provide education on how bills are passed and politics in general. Other debate theorists have recently created a model of fiat that appears to preclude the politics disadvantage; however, its use in any given debate round is entirely dependent on how well the affirmative argues that the judge should accept the model, a somewhat time-consuming process. Examples of these fiat arguments include Vote No and Intrinsicness. Vote No says that the debate should be a simulation of the debate before congress therefore the president has already exerted political capital meaning there is no disadvantage. Plan actually or perceptually harms business - Spending: Plan costs too much money causing the dollar to lose value. A more nuanced version of this argument focuses on rather investors will buy our t-bills or if a credit agency will downgrade our credit. Plan harms our relationship with another nation Responding to disadvantages[ edit ] Disadvantage responses can generally be classified into two categories: Non-unique[ edit ] The "non-unique" argument says that the impact will happen in the status quo with or without the passage of the plan or that it is happening in the status quo. The links and impacts and thus the entire disadvantage become largely irrelevant since the status quo is no different from the plan. A very simple argument. The affirmative simply claims that the plan does not cause the impact. The United States-India nuclear deal is likely to pass now, but just barely. It requires extensive expenditure of limited political capital. The plan uses political capital that would otherwise be used for passage of the deal. Failure to pass the deal will reduce American influence on the Indian subcontinent. Reduction of American influence on the Indian subcontinent will lead to nuclear war between India and Pakistan. India-Pakistan nuclear war will spiral out of control into a global nuclear conflict. The plan expends no political capital No internal link[ edit ] A variant on the No Link, it states that either the link or the previous internal link does not lead to another internal link. Using the example above, a no-internal-link could either be that the failure to pass the deal will not reduce American influence on the Indian subcontinent, or that reduction of American influence on the Indian subcontinent will not lead to nuclear war between India and Pakistan. American oil consumption high now! Ethanol trades off with oil! OPEC will flood the market with cheap oil Impact: Destroys Russian and Canadian Economiesâ€”global economic collapseâ€”Nuclear war! Impact Uniquenessâ€”OPEC flooded the market last year with really cheap oil and there was no nuclear war Link Turn[ edit ] The Link Turn is generally accepted to be a better attack on a disadvantage than the

defensive take-out arguments, as it is an offensive argument. The link-turn is in two parts:

**Chapter 5 : Disadvantage - Oxford Scholarship**

*Linking rigorous analytical philosophical theory with broad empirical studies, including interviews conducted for the purpose of this book, Wolff and de-Shalit show how taking theory and p " -- the book depository us @ London, United Kingdom.*

So far 3 volumes are available: Readers new to Hobbes should begin with Leviathan, being sure to read Parts Three and Four, as well as the more familiar and often excerpted Parts One and Two. The Philosophical Project Hobbes sought to discover rational principles for the construction of a civil polity that would not be subject to destruction from within. Continued stability will require that they also refrain from the sorts of actions that might undermine such a regime. For example, subjects should not dispute the sovereign power and under no circumstances should they rebel. In general, Hobbes aimed to demonstrate the reciprocal relationship between political obedience and peace. The State of Nature To establish these conclusions, Hobbes invites us to consider what life would be like in a state of nature, that is, a condition without government. Perhaps we would imagine that people might fare best in such a state, where each decides for herself how to act, and is judge, jury and executioner in her own case whenever disputes arise—and that at any rate, this state is the appropriate baseline against which to judge the justifiability of political arrangements. He assumes that people are sufficiently similar in their mental and physical attributes that no one is invulnerable nor can expect to be able to dominate the others. While people have local affections, their benevolence is limited, and they have a tendency to partiality. Concerned that others should agree with their own high opinions of themselves, people are sensitive to slights. They are curious about the causes of events, and anxious about their futures; according to Hobbes, these characteristics incline people to adopt religious beliefs, although the content of those beliefs will differ depending upon the sort of religious education one has happened to receive. Hobbes further assumes as a principle of practical rationality, that people should adopt what they see to be the necessary means to their most important ends. The State of Nature Is a State of War Taken together, these plausible descriptive and normative assumptions yield a state of nature potentially fraught with divisive struggle. The right of each to all things invites serious conflict, especially if there is competition for resources, as there will surely be over at least scarce goods such as the most desirable lands, spouses, etc. People will quite naturally fear that others may citing the right of nature invade them, and may rationally plan to strike first as an anticipatory defense. Conflict will be further fueled by disagreement in religious views, in moral judgments, and over matters as mundane as what goods one actually needs, and what respect one properly merits. Further Questions About the State of Nature In response to the natural question whether humanity ever was generally in any such state of nature, Hobbes gives three examples of putative states of nature. First, he notes that all sovereigns are in this state with respect to one another. Third and most significantly, Hobbes asserts that the state of nature will be easily recognized by those whose formerly peaceful states have collapsed into civil war. The bonds of affection, sexual affinity, and friendship—as well as of clan membership and shared religious belief—may further decrease the accuracy of any purely individualistic model of the state of nature. Another important open question is that of what, exactly, it is about human beings that makes it the case supposing Hobbes is right that our communal life is prone to disaster when we are left to interact according only to our own individual judgments. Perhaps, while people do wish to act for their own best long-term interest, they are shortsighted, and so indulge their current interests without properly considering the effects of their current behavior on their long-term interest. This would be a type of failure of rationality. Such an account would understand irrational human passions to be the source of conflict. Game theorists have been particularly active in these debates, experimenting with different models for the state of nature and the conflict it engenders. The Laws of Nature Hobbes argues that the state of nature is a miserable state of war in which none of our important human ends are reliably realizable. Happily, human nature also provides resources to escape this miserable condition. Humans will recognize as imperatives the injunction to seek peace, and to do those things necessary to secure it, when they can do so safely. They forbid many familiar vices such as iniquity, cruelty, and ingratitude. Although commentators do not agree on whether these laws should be regarded as mere

precepts of prudence, or rather as divine commands, or moral imperatives of some other sort, all agree that Hobbes understands them to direct people to submit to political authority. The social covenant involves both the renunciation or transfer of right and the authorization of the sovereign power. Political legitimacy depends not on how a government came to power, but only on whether it can effectively protect those who have consented to obey it; political obligation ends when protection ceases. Absolutism Although Hobbes offered some mild pragmatic grounds for preferring monarchy to other forms of government, his main concern was to argue that effective government "whatever its form" must have absolute authority. Its powers must be neither divided nor limited. The powers of legislation, adjudication, enforcement, taxation, war-making and the less familiar right of control of normative doctrine are connected in such a way that a loss of one may thwart effective exercise of the rest; for example, legislation without interpretation and enforcement will not serve to regulate conduct. Similarly, to impose limitation on the authority of the government is to invite irresolvable disputes over whether it has overstepped those limits. If each person is to decide for herself whether the government should be obeyed, factional disagreement and war to settle the issue, or at least paralysis of effective government are quite possible. To avoid the horrible prospect of governmental collapse and return to the state of nature, people should treat their sovereign as having absolute authority. He argues that subjects retain a right of self-defense against the sovereign power, giving them the right to disobey or resist when their lives are in danger. He also gives them seemingly broad resistance rights in cases in which their families or even their honor are at stake. These exceptions have understandably intrigued those who study Hobbes. It is not clear whether or not this charge can stand up to scrutiny, but it will surely be the subject of much continued discussion. Hobbes progressively expands his discussion of Christian religion in each revision of his political philosophy, until it comes in *Leviathan* to comprise roughly half the book. There is no settled consensus on how Hobbes understands the significance of religion within his political theory. Hobbes on Women and the Family Scholars are increasingly interested in how Hobbes thought of the status of women, and of the family. Hobbes was one of the earliest western philosophers to count women as persons when devising a social contract among persons. He insists on the equality of all people, very explicitly including women. People are equal because they are all subject to domination, and all potentially capable of dominating others. No person is so strong as to be invulnerable to attack while sleeping by the concerted efforts of others, nor is any so strong as to be assured of dominating all others. In this relevant sense, women are naturally equal to men. They are equally naturally free, meaning that their consent is required before they will be under the authority of anyone else. He also argues for natural maternal right: He witnesses the Amazons. In seeming contrast to this egalitarian foundation, Hobbes spoke of the commonwealth in patriarchal language. Hobbes justifies this way of talking by saying that it is fathers not mothers who have founded societies. Such debates raise the question: To what extent are the patriarchal claims Hobbes makes integral to his overall theory, if indeed they are integral at all? Very helpful for further reference is the critical bibliography of Hobbes scholarship to contained in Zagorin, P.

## Chapter 6 : Disadvantage (Oxford Political Theory) - PDF Free Download

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DPhil in Politics Changes to the course The University will seek to deliver this course in accordance with the description set out in this course page. However, there may be situations in which it is desirable or necessary for the University to make changes in course provision, either before or after registration. For further information, please see our page on changes to courses. Academic ability Proven and potential academic excellence Applicants are normally expected to be predicted or have achieved a first-class or strong upper second-class undergraduate degree with honours or equivalent international qualifications, as a minimum, in political science or international relations or in a related discipline such as economics, history, philosophy, sociology or law. Nonetheless, each application will be assessed upon its own merits, and so candidates with a degree in an unrelated discipline should demonstrate the relevance of their academic background to their proposed subject or topic of study. Entrance is very competitive and most successful applicants have a first-class degree or its equivalent. The MSc is not a terminal degree but rather it is intended for students who would like to obtain the necessary research training in politics in order to proceed to doctoral study. Other appropriate indicators will include: Supporting documents You will be required to supply supporting documents with your application, including references and an official transcript. Performance at interviews Interviews are not normally held as part of the admissions process. Publications Publications are not expected, but a demonstrably peer-reviewed publication in political science or an allied discipline may be taken as prima facie evidence of aptitude for research. Other qualifications, evidence of excellence and relevant experience Research or working experience that is relevant to your proposed study may provide further evidence of your academic potential. English language requirement Applicants whose first language is not English are usually required to provide evidence of proficiency in English at the higher level required by the University. Availability of supervision, teaching, facilities and places The following factors will govern whether candidates can be offered places: The provision of supervision, where required, is subject to the following points: Where possible your academic supervisor will not change for the duration of your course. However, it may be necessary to assign a new academic supervisor during the course of study or before registration for reasons which might include sabbatical leave, maternity leave or change in employment. Disability, health conditions and specific learning difficulties Students are selected for admission without regard to gender, marital or civil partnership status, disability, race, nationality, ethnic origin, religion or belief, sexual orientation, age or social background. Decisions on admission are based solely on the individual academic merits of each candidate and the application of the entry requirements appropriate to the course. Further information on how these matters are supported during the admissions process is available in our guidance for applicants with disabilities. Assessors All recommendations to admit a student involve the judgment of at least two members of academic staff with relevant experience and expertise, and additionally must be approved by the Director of Graduate Studies or Admissions Committee or equivalent departmental persons or bodies. Admissions panels or committees will always include at least one member of academic staff who has undertaken appropriate training. Other information Whether you have yet secured funding is not taken into consideration in the decision to make an initial offer of a place, but please note that the initial offer of a place will not be confirmed until you have completed a Financial Declaration. Evidence of distinction-level ability on the MSc will be required for progression to the DPhil in Politics. Resources The DPIR provides an excellent research environment in which you can pursue your interests beyond the formal demands of the syllabus. Many of the academic staff who teach and supervise on the programme also organise extracurricular research seminars for graduate students, such as the Political Theory Research Network, the Research Seminar in Political Theory and the Politics and IR Research Colloquia which take place throughout term. The DPIR also hosts a wide range of research centres and programmes which actively seek to develop collaborative research activity via conferences, workshops and other academic events, and which include graduate students

in their activities. Research centres provide opportunities for you to present your own work in research seminar series and at conferences in the department and beyond. The department contains around 40 hot desks that any graduate student may use on a casual basis. All students are given access to the DPIR and to the open-plan workspace during working hours and regular users may submit an application for twenty-four hour access, subject to attendance at a health and safety induction. It houses an extensive collection of literature in all aspects of the Social Sciences and comprises more than , books and approximately 1, journal and series subscriptions. It also contains an extensive collection of manuscripts and original source materials. Books cannot be borrowed from the Bodleian and must instead be consulted within one of its reading rooms. Funding There are over 1, full graduate scholarships available across the University, and these cover your course fees and provide a grant for living costs. If you apply by the relevant January deadline and fulfil the eligibility criteria you will be automatically considered. Over two thirds of Oxford scholarships require nothing more than the standard course application.

## Chapter 7 : Social Advantage and Disadvantage - Oxford Scholarship

*Disadvantage Jonathan Wolff and Avner de-Shalit Oxford Political Theory. Brand new analysis of the concept of disadvantage; A contribution to the understanding of equality at both a theoretical and practical level.*

Starting from my paper: This approach runs through my writing on disability three papers written over a decade, but by coincidence all published in Cureton, Oxford University Press, pp. Download It is explored in several other papers on equality, including: Essays on What It Means to be Equals eds. Supplementary Volume Vol 86, pp. Brock, Cambridge University Press. Cambridge University Press The point of the book is not only to shed light on these areas, but also to consider the appropriate methodology for connecting philosophy and public policy. For a review in NDPR click here. Among other things it builds on my AHRC Project, running for four years, on The Ethics of Risk, which in turn was a successor to work conducted for the Railway industry on the puzzle of why it is that the railways in the UK have generated such a poor reputation for safety when by all statistical measures the risk of death or injury when travelling by train is very low indeed, especially when compared to travelling by road. My initial discussion of this issue is contained in a report, written in , called: Railway Safety and the Ethics of the Tolerability of Risk. Download Further papers on the topic are: Philosophical Perspectives ed Tim Lewens, Routledge So far it has led to: Bioethics, 26 9 , Download A report on value-based pricing commissioned by Pfizer: How can societies identify the least advantaged? What policies should they adopt to deal with disadvantage? The resulting book, Disadvantage , was published by Oxford University Press, in May , with a paperback edition in A transcript of an introduction to the project, delivered at the launch of the Oxford Centre for the Study of Social Justice is available here. Further papers on the topic include: Stemplowska, Oxford University Press , pp. Its main aim is to provide a UCL based focus for research into distributive justice and health, through conferences, workshops, papers, public engagement and teaching. PRIORITY IN PRACTICE This is an ad hoc workshop series I co-ordinated for about 10 years, but has probably run its course, involving an international and inter-disciplinary group of researchers loosely based around the website The Equality Exchange all of whom are interested in how broadly egalitarian political philosophy and public policy decision-making may interact and shed light on each other. This latter conference led to the publication Southern Africa: A further meeting took place in Frankfurt in January , organised by Christian Schemmel, and another took place in London in September , organised by James Wilson and Laura Valentini. Download as Word file: Download as a Word file. Matthew Liao, and Massimo Renzo Oxford: Norton, , pp. Oxford University Press , pp. Adam Oliver, Cambridge University Press. Download as Word File. Essays on Distribution and Care 2nd Edition ed. Battin and A Silvers. Klosko, Oxford University Press. Mullian, Oxford University Press pp. Download Ethics and Public Policy Routledge. Stemplowska, Oxford University Press, pp. Bellamy, S Friel, N. Puppim de Olivera, N. Cureton, Oxford University Press, pp MacKinnon, Oxford University Press. Philosophical Perspectives ed Tim Lewens, Routledge. Holtung Oxford University Press. Simplified Chinese translation, O. Hong Kong, , new translation , Jilin Publishing Group. Spanish translation, Editorial Ariel Portuguese translation, Gradiva, McKinnon, Manchester University Press. Paperback , Second impression Portuguese translation

## Chapter 8 : MPhil in Politics (Political Theory) | University of Oxford

*shops, and Philosophy and Law seminars at UCL, the Department of Political Science at the Hebrew University, the Oxford Political Theory seminar, as well as other seminars and conferences in Oxford, the ECPR.*

## Chapter 9 : Disadvantage - Wikipedia

*Oxford Political Theory presents the best new work in contemporary political theory. It is intended to be broad in scope, incl Turrumurra's Qantas Joy Flight for Disadvantaged Children.*